

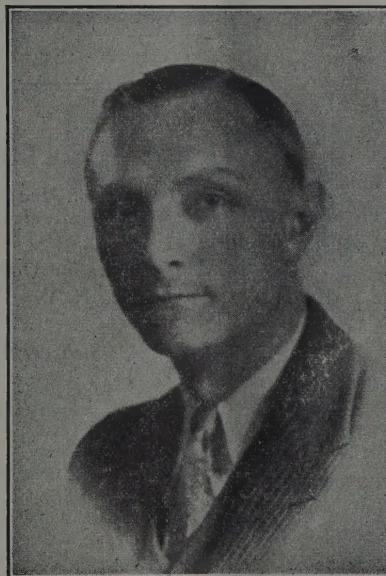
Federal Council BULLETIN

Vol. XXI, No. 4

April, 1938



Photo by Bachrach
REV. J. QUINTER MILLER
Newly elected Executive Secretary of
the Field Department



PAUL J. BRAISTED
Newly elected Campus Secretary of
the University Christian Mission



REV. SEWARD HILTNER
Newly elected Secretary of the Com-
mittee on Religion and Health



A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

GENERAL CONFERENCE, METHODIST EPISCOPAL CHURCH, SOUTH	
Birmingham, Ala.	April 28, 1938
SOUTHERN BAPTIST CONVENTION	
Richmond, Va.	May 12-16, 1938
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S.	
Meridian, Miss.	May 19, 1938
GENERAL ASSEMBLY, UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA	
Cleveland, Ohio	May 25, 1938
GENERAL ASSEMBLY, PRESBYTERIAN CHURCH IN U. S. A.	
Philadelphia, Pa.	May 26, 1938
GENERAL SYNOD, REFORMED CHURCH IN AMERICA	
Asbury Park, N. J.	June 2, 1938
FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE	
New York, N. Y.	June 3, 1938
GENERAL COUNCIL OF CONGREGATIONAL AND CHRISTIAN CHURCHES	
Beloit, Wisconsin	June 15-22, 1938
EVANGELICAL LUTHERAN AUGUSTANA SYNOD, BIENNIAL CONVENTION	
Brooklyn, N. Y.	June 20-26, 1938
GENERAL SYNOD, EVANGELICAL AND REFORMED CHURCH	
Columbus, Ohio	June 22-29, 1938
NATIONAL COUNCIL OF FEDERATED CHURCH WOMEN	
Granville, Ohio	June 25-28, 1938
CHURCH CONFERENCE OF SOCIAL WORK	
Seattle, Wash.	June 26-July 1, 1938
TWENTIETH INTERNATIONAL CONVENTION ON CHRISTIAN EDUCATION	
Columbus, Ohio	June 28-July 3, 1938
GENERAL COMMITTEE, WORLD'S STUDENT CHRISTIAN FEDERATION	
France	August 8-18, 1938
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES	
Larvik, Norway	August 23-29, 1938
WORLD CONFERENCE ON FAITH AND ORDER, CONTINUATION COMMITTEE	
Clarens, Switzerland	September 1, 1938
WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION	
Canada	September 6-20, 1938
INTERNATIONAL CONVENTION OF THE DISCIPLES OF CHRIST	
Denver, Colo.	September 11-16, 1938
GENERAL COUNCIL, UNITED CHURCH OF CANADA	
Toronto, Canada	September 21-28, 1938
UNITED LUTHERAN CHURCH IN AMERICA, BIENNIAL CONVENTION	
Baltimore, Md.	October 5-12, 1938
AMERICAN LUTHERAN CHURCH, BIENNIAL CONVENTION	
Sandusky, Ohio	October 14-20, 1938
INTERNATIONAL MISSIONARY COUNCIL	
Madras, India	December 13-30, 1938

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Federal Council Bulletin

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FEDERAL COUNCIL BULLETIN

A Journal of Religious Coöperation and Interchurch Activities

Issued Monthly, except July and August, by

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VOL. XXI, No. 4

APRIL, 1938

THE EDITORIAL OUTLOOK

A Prayer for Faith

Our Father, who hast set a restlessness in our hearts, and made us all seekers after that which we can never fully find; forbid us to be satisfied with what we make of life. Draw us from base content, and set our eyes on far-off goals. Keep us at tasks too hard for us, that we may be driven to Thee for strength. Deliver us from fretfulness and self-pity; make us sure of the goal we cannot see, and of the hidden good in the world. Open our eyes to simple beauty all around us, and our hearts to the lovelessness men hide from us because we do not try enough to understand them. Save us from ourselves, and show us a vision of a world made new. May thy Spirit of peace and illumination so enlighten our minds that all life shall glow with new meaning and new purpose; through Jesus Christ our Lord. Amen.

In Russia the Godless; in Germany the Christless

The closing of the last two remaining Lutheran churches in Russia in March and the throwing of their pastors into prison, as reported by the *New York Times*, calls fresh attention to the uncompromising character of the anti-religious campaign in that country. A February dispatch carried the announcement of the Moscow *Izvestia* that properties of Christian churches valued at 7,150,000,000 gold rubles (approximately \$3,575,000,000) had been confiscated by the government since the war against religion began twenty years ago. Before the World War, ac-

cording to *Izvestia*, Russia harbored more than 100,000 congregations, of which fewer than 30,000 now remain. At the same time it was admitted that, in spite of persecution, there were signs of a religious revival in Russia.

From Germany each month comes news of Nazi maneuvers against the churches. On February 13 Cardinal Faulhaber declared that eighty-two Catholic schools had been closed and 15,000 children deprived of Catholic training in his diocese alone. The manifesto of the German army chaplains declared that one in every fifteen of the Protestant pastors had been under arrest. The State forbids the churches to organize recreation for children or youth or to publish papers containing anything except religious edification in a narrow sense. The Confessional Church is forbidden to train students for the ministry. The State even claims the right to dictate the content of Christian preaching. Christianity must accommodate its teaching to the National Socialist ideology or else run the risk of being crushed.

Thus one discovers a striking similarity between Communism and National Socialism in their attitude toward religion. The chief difference is in method. Russia attacks all religion openly; Germany will permit it only if it puts the State above Jesus Christ. The Communists hold that the very idea of God must be eradicated. The Nazis may admit God but not the God of the Christian revelation. As a writer in *The Student World* (Geneva) summarizes it: "In Russia, the Godless; in Germany, the Christless."

In both countries the chief struggle centers around the training of children and youth. The question is whether Christianity or a pagan State is to guide the thoughts and attitudes of the coming generation. The realization of this fact should spur us who live where Christian education is freely possible to devote ourselves to it with greater earnestness.

Re-Thinking a Denominational Heritage

Spurred by the charge that the representatives of Congregational bodies as a group made no conspicuous contribution to the Edinburgh Conference and lacked a clear-cut formulation of their supposedly typical convictions, groups of about twenty Congregational leaders in each of four major centers are embarking upon a systematic effort to "re-think Congregationalism." An additional motive for this effort is found in the fact that, at Edinburgh, American Congregationalists were directly confronted with the rather sharp cleavage which has appeared in English Congregationalism over the implications of the Congregational conception of the Church. The lines have been drawn by the publication of "Inevitable Congregationalism" by Dr. Albert Peel, Editor of the *Congregational Quarterly*, and a reply by Principal Micklem of Mansfield College.

Credit for the initiation of the re-thinking process is primarily due to Dr. Ernest Graham Guthrie of Chicago. Projected earlier than the other groups, Chicago has a head start. But a Boston group sponsored by Dean Willard Sperry, a New York group convened by Dr. William F. Frazier and a California group which Dr. Albert Stauffacher of Claremont is developing, are all well under way. An attempt will be made to combine and synthesize the thinking of all the groups before findings are announced.

There is no patent on the plan! It is equally applicable to other American denominations which may have felt over-matched by European thinking in the recent conferences.

If any group is to make its maximum contribution to the universal Christian fellowship, it certainly must understand and appreciate its

own heritage. Such a process has its dangers—it might conceivably lead to a resurgence of denominationalism. It will not do so, however, if the study is carried on in the ecumenical spirit and vision of Oxford and Edinburgh.

Ten Commandments of Goodwill

In a recent address Dr. Walter W. Van Kirk of the Federal Council's staff proposed "Ten Commandments of Goodwill." They reflect a spirit so sorely needed in a world of strife that we are glad to share them with our readers.

"1. I will respect all men and women regardless of their race or religion.

"2. I will protect and defend my neighbor and my neighbor's children against the ravages of racial or religious bigotry.

"3. I will exemplify in my own life the spirit of goodwill and understanding.

"4. I will challenge the philosophy of racial superiority by whomsoever it may be proclaimed whether by kings, dictators or demagogues.

"5. I will not be misled by the lying propaganda of those who seek to set race against race or nation against nation.

"6. I will refuse to support any organization that has for its purpose the spreading of anti-Semitism, anti-Catholicism or anti-Protestantism.

"7. I will establish comradeship with all those who seek to exalt the spirit of love and reconciliation throughout the world.

"8. I will attribute to those who differ from me the same degree of sincerity that I claim for myself.

"9. I will uphold the civil rights and religious liberties of all citizens and groups whether I agree with them or not.

"10. I will do more than live and let live; I will live and help live."

Niemoeller: Modern Martyr

The prayers of the Christian world arise in behalf of Martin Niemoeller, the courageous pastor of the Confessional Church in Germany who has been thrown into a concentration camp after having been released by the court. His faith and fortitude are an inspiration to Christians everywhere, revealing that the martyrs

spirit is not a thing of ancient history alone but still lives in the Church.

Letters written by Pastor Niemoeller from his prison cell to his wife have just reached this country. They reveal a spirit which should stir us all to a deeper Christian loyalty.

During Advent he sent the following message:

"There is one request I should wish to make to all, that we allow no place to weariness! Voices are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path. To this we reply in confidence that the Apostles have taught us very differently. . . . Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips."

After six months' imprisonment he could still write:

"Somehow in these last six months the ship of the Church has got afloat again. The color is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm and the ship moves forward.

"I think my imprisonment belongs to the holy humor of God. First the mocking laughter: 'Now we've got that fellow!' and then the imprisonment; and what are the consequences? Full churches, a praying community.

Rage, world and spring,
I stand here and sing,
My heart is at peace,
Since I live in God's care,
Earth and hell may beware,
Their fierce threatening cease.

"To get bitter about such things would be shameful ingratitude."

150 Years of Civil and Religious Liberty

On April 7 a "caravan" from Massachusetts is due to arrive at Marietta, Ohio, as a part of the 150th anniversary of the first settlement of what was once known as the Northwest Territory. The celebration, which is of national interest, has distinct significance for the Church, especially so in this day when the principles of

democracy and of civil and religious freedom, which were explicitly enunciated in the Ordinance of 1787 for the Government of the Territory, are being widely challenged. That Ordinance, which was passed by the Continental Congress two months before the adoption of the Constitution of the United States, was the first official setting forth, in unified form, of the essence of American thought on the relation of government to the rights of men.

The very first article of the Ordinance declared:

"No person, demeaning himself in a peaceable and orderly manner, shall ever be molested on account of his mode of worship or religious sentiments."

The third article announced:

"Religion, morality and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged."

The commemoration of the settlement of the Northwest Territory may well make us grateful for our heritage and serve as an occasion for rededication to its ideals.

Marihuana

Almost every week one now reads of fresh evidence of the terrible results of the drug known as marihuana. Its alarming spread and its increasing use by youth are matters of national concern. Last October a federal law went into effect designed to make it more difficult to secure the drug except through medical channels. The coöperation of the public is needed in making its dangers known, and in this campaign of education the churches of all denominations should play an important part.

The BULLETIN calls attention to an inexpensive booklet on the subject which every minister and religious worker should have. It is entitled "Marihuana: the New Dangerous Drug," written by Frederick T. Merrill and published by the Opium Research Committee of the Foreign Policy Association, Washington, D. C. It may be ordered directly from the Federal Council, 297 Fourth Avenue, New York, for twenty-five cents plus three cents for postage.

Dr. Miller Heads Field Program

AT the meeting of the Federal Council's Executive Committee, held on March 25, Rev. J. Quinter Miller, Ph.D., was unanimously elected Executive Secretary of the Field Department, succeeding Dr. Roy B. Guild, who now holds an emeritus relationship, having retired from active service under the provisions of the pension plan.

Dr. Miller, who was for several years General Secretary of the Connecticut Council of Churches and Religious Education, is one of the outstanding younger leaders of the country in coöperative work.

Dr. Miller is an ordained minister of the Church of the Brethren and an associate member of the Congregational Church. A native of Virginia, he is a graduate of Bridgewater College (Va.) and did graduate work at Harvard. He holds a Master's degree in Religious Education from Boston University and the doctorate in Religious Education from Yale. His thesis for the doctorate dealt with the problem of community organization in religious education. For two years he was assistant professor of religious education at Boston University. Dr. Miller has had wide executive experience as City Superintendent of Religious Education for the Federated Churches of Cleveland, Ohio; as Executive Secretary of the New Haven (Conn.) Council of Religious Education, and more recently as General Secretary of the Connecticut Council of Churches and Religious Education. Through his leadership in Connecticut, the former State Council of Churches and the former State Council of Religious Education were successfully merged into a single body which has gained state-wide confidence in an unusual degree and has pioneered along several lines of united effort.

Dr. Miller was an associate delegate at the World Conference on Church, Community and State at Oxford last summer.

In presenting Dr. Miller for the new position, the Committee on Nominations said:

"We regard the leadership of the Field Department during the next few years as a position of the highest significance for bringing about an effective working unity both among the denominations and among the several interdenominational agencies. The close affiliation which has already been established with the Home Missions Council and the Council of Women for Home Missions means that in effect the Federal Council's Field Department functions in behalf of all three agencies. The more recent development of effective co-operation between the Federal Council and the International Council of Religious Education in their approach to the field has been most encouraging and should open the way to an increasing unification in the near future. The relationship between the Federal Council and the National Council of Federated Church Women, together with the local and state units of the Federated Church

Women, also affords promise of a much closer unity than hitherto. The World Conferences at Oxford and Edinburgh last summer and the projected World Council of Churches still further emphasize the necessity for a vigorous advance in Christian unity in our American communities. Your Committee especially recognizes the key importance of developing in all the states of the Union inclusive interdenominational councils charged with the responsibility for all of the coöperative tasks of the churches in their areas.

"Your Committee believes that Dr. J. Quinter Miller has had an experience in coöperative leadership during several years which gives him special qualifications for filling the post of Executive Secretary of the Federal Council's Field Department as it faces these new opportunities."

Dr. Miller is expected to take up his new duties in September. He will continue to carry a responsibility for the Connecticut Council, having, however, a new associate in that state.

Under the plans of increasing coöperation between the Federal Council and the International Council of Religious Education, the field executives of the two organizations are to constitute a coöperating field staff, functioning as a unit in planning the field program of both organizations. The National Committee of Church Women, representing the National Council of Federated Church Women, the Council of Women for Home Missions and the Committee on Women's Work of the Foreign Missions Conference, has recently decided to join in the plan for a coöperating field staff.

Information on Coöperatives

A special six-page issue of *Information Service* (March 5, 1938) was devoted to reports of the conferences on the Church and coöperatives, held in Washington, Boston and Ohio. The issue contains digests of principal addresses which cover many aspects of consumers' coöperation and the relation of the Church to it. Copies may be obtained for ten cents each from the Committee on the Church and Coöperatives, 297 Fourth Avenue, New York. The radio address on Consumers' Coöperation and World Peace, recently broadcast by James Myers, Industrial Secretary of the Federal Council, over the Columbia Network has been issued in mimeographed form (five cents).

Interest is developing in the study tours planned for this coming summer as an opportunity for church people to visit Nova Scotia and Europe to study the successful growth of coöperatives in lands where they are most fully developed. The Nova Scotia tour is under the direction of Dr. J. Henry Carpenter and the European tour, which will visit Sweden, Denmark, Great Britain, France and other centers, is to be led by James Myers.

Spring Radio Schedule

IN the noonday broadcasts over national networks two new voices are now being heard. They are Dr. Elmore M. McKee, rector of St. George's Episcopal Church, New York, who speaks each Thursday, and Dr. C. Jeffares McCombe, minister of the Church of St. Paul and St. Andrew (Methodist), New York, who is heard on Tuesdays. During the first three months of the year two other new voices were those of Rev. John Sutherland Bonnell, minister of the Fifth Avenue Presbyterian Church, New York, in "Our Spiritual Life," and Rev. Elden H. Mills, of West Hartford, Conn., in "Fortifications for Life's Demands."

The Saturday evening program, "Religion in the News," under the direction of Dr. Walter W. Van Kirk, continues, as well as the programs on Sunday mornings and afternoons.

The complete schedule of national broadcasts sponsored by the Federal Council during April over the networks of the National Broadcasting Company is as follows:

SUNDAY PROGRAMS

"The Radio Pulpit," Dr. Ralph W. Sockman, 10:00

A. M., over WEAF and Red Network.

"National Vespers," Dr. Harry Emerson Fosdick, 4:00 P. M., over WJZ and Blue Network.

NOONDAY PROGRAMS

12:00 to 12:15 over WJZ and Blue Network

Mondays: "Developing Spiritual Power," Dr. Norman V. Peale.

Tuesdays: "Timeless Truths Made Timely," Dr. C. Jeffares McCombe.

Wednesdays: "Homespun," Dr. William Hiram Foulkes.

Thursdays: "Frontiers of Skepticism," Dr. Elmore M. McKee.

Fridays: "At Home in the World," Dr. Leslie B. Moss.

SATURDAY EVENING PROGRAM

"Religion in the News," Dr. Walter W. Van Kirk, 6:45-7:00 P. M., over WEAF and Red Network.

The Friday noon program under the direction of Dr. Moss is devoted to an interpretation of the world-wide missionary movement.

German Leader Speaks Out

DR. ERNST W. MEYER, who resigned last May as First Secretary of the German Embassy in the United States because of his inability longer to accept Nazi principles, was tendered a dinner by the Federal Council of Churches at the Town Hall Club, New York, on the evening of February 23. His address on that occasion was the first published statement which he has made concerning his position. Dr. Henry Smith Leiper, Executive Secretary of the Universal Christian Council, also spoke. Dr. Edgar DeWitt Jones, President of the Federal Council of Churches, presided.

Dr. Meyer's theme was "Christianity and National Socialism—Two Conflicting World Philosophies." He described National Socialism as "the anti-Christ which has come into existence in our day." He insisted that the anti-Christian movement in Germany today is not merely a private hobby of a few people like Alfred Rosenberg but has Hitler himself behind it. Picturing the need for courageous opposition in Germany to the whole spirit of National Socialism, Dr. Meyer said:

"Where would Martin Luther stand today? Could he be in the camp of the man who called Christianity a weakening philosophy of love, who wants to replace the cross of Christ with the symbol of a flaming hero, who wants to do away with the old Christian sacraments and to introduce in their stead the mystery of the Nordic blood? Ah, no. Luther would be found among the most resistant opponents of Rosenberg. But he who

is against Rosenberg cannot be in favor of Hitler. Hitler and Rosenberg are one, one heart, one soul, as Niemoeller had to experience. Two opposed 'world philosophies' confront each other. A lasting peace between the Christian Church and National Socialism is therefore out of the question. They can come together only insofar as one sells its spiritual being for its bodily life. Nothing could be left of one or the other save the name."

Concerning the conflict between Church and State in Germany, Dr. Meyer said:

"Hitler's totalitarianism has robbed the churches of their indispensable freedom. The Church government is in the hands of a church minister imposed upon the priesthood by the State. The theology faculties of the universities are in a way Nazified, 45 out of 65 professors are teaching that Christ was an Aryan. The Confessional Synod is forbidden to maintain theological seminaries of its own. As German Protestants were forbidden to go to Oxford, so German Catholics are forbidden to take part next summer in the Eucharistic Congress in Budapest."

PROTEST ON AUSTRIA

Leaders in the Federal Council of Churches joined with prominent Roman Catholics and Jews in a public statement issued on March 22 concerning the problem of minorities in Austria as a result of the forcible annexation of the republic of Austria by the Nationalist Socialist government of Germany. The statement said in part:

"The present crisis makes us vividly aware that, although there are historical differences between Catholics, Protestants and Jews which we would not obscure or minimize, they stand together on common ground in defending human rights and

liberties. We, therefore, join in expressing our profound abhorrence of the course of oppression and incitation, the denial of the rights of minorities, the restrictions on freedom of con-

science, and the arbitrary suppression of political and civic equality, already instituted in Germany and now being extended into Austria."

Studying the City as a Missionary Field

INASMUCH as the Home Missions study theme for 1938-39 is to be The City Church, the Home Missions Council recommends that every effort be made to get the pastors of city churches interested in the new literature that is being published on the subject. City councils of churches are advised to call upon secretaries of denominational city societies to join in making studies of city work on a coöperative basis during the coming year in order to obtain a comprehensive picture of missionary needs and opportunities. The national boards of home missions are asked to accept joint responsibility for insuring the activity of their city societies in these coöperative studies. Denominational executives in all cities are urged to encourage their individual churches to make self-studies to determine what their place is in the community and how their service to the community may be increased. For this study the Missionary Education Movement pamphlet by Dr. Hallenbeck is suggested. The new executive of the Home Missions Council, Dr. Mark A. Dawber has been engaged in a heavy schedule of field work during the last two months. An interview was had with Mr. John Collier, Commissioner of Indian

Affairs, to present the report of the Joint Committee on Indian Work and to discuss several items of protest and request. Dr. Dawber also met with the Subcommittee on Appropriations to discuss the importance of increased appropriations to enforce the liquor laws among Indians. A report has just come from Washington that these appropriations were increased \$216,540.

Dr. Dawber shared in the Inter-mountain Area Conference held at Salt Lake City, January 30-February 2, and visited several government projects where the Home Missions Council has been responsible for religious leadership. These include Boulder City, Bonneville, Grand Coulee and Cumberland Homesteads. Steady progress is reported and encouragement in the outlook for coöperative Christianity in these projects. The Home Missions Council has been requested to render service in other resettlement situations.

In the Southern Mountain Workers' Conference held at Knoxville in March Dr. Dawber also participated. It is a gathering in which teachers, health and social workers and those engaged in a religious ministry get together to consider their common interests.

Furthering the Ecumenical Movement

AChristian Unity Fund luncheon was held on March 15 at the Downtown Association in New York under the auspices of the Joint Executive Committee of the Life and Work and the Faith and Order movements. A representative company of about sixty men and women, made up in part of those whose contributions last spring made possible the financial resources of the Oxford and Edinburgh Conferences, heard reports on these notable world gatherings. The present and future responsibilities of the ecumenical movement were then presented, with special emphasis upon the budget of \$55,009 which is necessary as the American share in carrying on the work for 1938. Mr. Samuel Thorne presided at the luncheon and addresses were made by Bishop G. Ashton Oldham, Dr. William Adams Brown and Dr. Henry Smith Leiper. Many of those present signified their willingness to serve on a committee to obtain funds for the budget. The Treasurer is Mr. W. R. Parvin, of the Guaranty Trust Company, 524 Fifth Avenue, New York.

An attractive mimeographed booklet has just been prepared entitled "On from Oxford and Edinburgh." This gives an account of what various churches and com-

munities have done in following up the World Conferences. It includes programs in various states throughout the country and in communities and churches, such as Evanston, Ill.; Buffalo, N. Y.; Bergen County, N. J.; Syracuse, N. Y.; New Canaan, Conn.; St. George's Church, New York; Philadelphia, Pa.; Nashotah House, Wis.; New Britain, Conn.; Hornell, N. Y.; Oakland, Calif.; Nassau County, N. Y. Copies of this booklet may be obtained by writing to the Joint Committee at 297 Fourth Avenue, New York.

Dr. Leiper has recently spoken at three unusually interesting gatherings which gave an important place in their programs to the ecumenical movement. One was the Mountain Workers' Conference, which was held in Knoxville, Tenn., and brought together religious workers from the Southern mountain area. The second was a meeting of secretaries and executives of the Y.M.C.A. of Massachusetts and the surrounding area of New England. Almost a whole day of the program was devoted to the relationship of the religious work of the Y.M.C.A. to the ecumenical movement. A third was a meeting of pastors and other religious leaders in Chattanooga, Tenn., to consider their responsibility for fol-

lowing up the Oxford and Edinburgh Conferences. Definite plans were laid to bring the message and the spirit

of these world gatherings to the people of the churches as widely as possible in that vicinity.

Call to Prayer for Far East

RECOGNIZING the increasing seriousness of the situation of the civilian refugees in China, a Call to Prayer for the Far East on Passion Sunday, April 3, has been issued by the Foreign Missions Conference of North America and the Federal Council of the Churches, urging that "prayer be offered in all churches for the many millions of men, women and children in the Far East, Christians and also non-Christians, who are suffering untold misery of mind, bodily affliction and terrible loss on account of war."

The Call further says:

"Entreaty should be made that God, the heavenly Father, in His mercy may deliver the people from these horrible evils and grant them speedy peace and free and full opportunity again to turn to the ordinary pursuits of life and to the establishment of justice and goodwill.

"Prayer should also be made for the people of all nations that they may learn to put their trust not in destructive warfare and conquest by force of arms but in just, equitable and happy relations with their fellowmen everywhere and in the knowledge and practice of the truth and teachings of Jesus Christ, the Saviour of the world, whose reign in the hearts and lives of men produces lasting peace and true prosperity."

The following prayer is suggested by Bishop William T. Manning of the Protestant Episcopal Diocese of New York:

"Almighty God who canst bring good out of evil and makest even the wrath of man turn to Thy praise, grant, we beseech Thee, that just and righteous counsels may prevail to end the present war in China; and so guide and inspire the hearts of men that in

all the world wars may cease and all nations and races may dwell together in brotherhood; for His sake who came into the world to show us the way of justice and love and peace, Thy Son, Jesus Christ our Lord. Amen."

It is also urged that with our prayers should go our gifts, sent through the American Red Cross. The response to the appeal thus far has been discouragingly slow.

Nine-tenths of the population surrounding Shanghai and westward to Nanking, Hangchow and even further has either fled or is in hiding, it is stated in a Southern Presbyterian China News Bulletin, on the basis of reliable reports from missionaries.

In response to the needs for beds for sick refugees and with the help of the American Red Cross funds, a second hospital has been opened in Shanghai, according to reports received from Protestant Episcopal missionaries. T. C. McCracken, M.D., Superintendent of St. Luke's Hospital in Shanghai, writes:

"There is a scarcity of houses; there is a shortage of fuel, a shortage of rice, a shortage of vegetables. Little children sat on the curbs of Avenue Petain waiting for the leaves to fall from the trees. Hardly a leaf touched the ground before some child dashed out regardless of traffic to grab it and put it in his basket."

A cablegram from the Shanghai Mission Group through Secretary of State Hull says that the Shanghai relief fund is sufficient for only six weeks more. Pleas for aid are coming from all parts of China. The American churches are urged to support the Red Cross appeal.

Appeal for Pastor Niemoeller

THE Open Letter to the Churches of the World concerning Dr. Niemoeller and the situation confronting the German Church, sent out by the Federal Council through its Department of Relations with Churches Abroad, has been acknowledged by the heads of a number of important churches in various lands, including the Archbishop of Canterbury, the Archbishop of Toronto, the Moderator of the United Church of Canada, the Secretary of the National Evangelical Council of Mexico, the Swiss Evangelical Church Federation, and the Society of Friends in Great Britain. All bear witness to the grave concern felt by Christians everywhere over the fate of Dr. Niemoeller as well as the intense indignation which has been aroused by the action of the National Socialist Government in sending him to a concentration camp immediately after his release by the courts.

A telegram protesting against the continued detention of Pastor Niemoeller by the German Secret Police, and addressed to Chancellor Hitler, Church Minister Kerrl

and Minister of Justice Gurtner, has been sent by the Archbishop of Canterbury, the Archbishop of Upsala, the Archbishop of Thyateira (Greek Orthodox), Marc Boerner, President of the Protestant Federation of France, and William Adams Brown, Chairman of the Department of Relations with Churches Abroad of the Federal Council of Churches.

The telegram reads:

"As members of the Christian Church belonging to different nations, we feel it our duty to express our deep concern at the further detention of Niemoeller by the secret police in disregard of the verdict of the court.

"We believe that many thousands of Christians all over the world who earnestly desire the friendship of Germany are with us in deplored this grave action against a German fellow-Christian released by his judges after a full trial and acquitted of the charge of 'underhand attacks' on the German State.

"And we pray God in His mercy to guard our brother and deliver him from evil."

Leadership in University Mission

Paul J. Braisted, Ph.D., General Secretary of the Student Volunteer Movement for Foreign Missions, has become Campus Secretary for the University Christian Mission beginning April 1. Dr. Braisted succeeds Rev. J. Maxwell Adams, who has been rendering valuable service to the University Mission but who has been compelled to return to his permanent work in the Presbyterian Board of Christian Education after having been generously released by the Board during the past twelve months.

Dr. Braisted has been a member of the National Committee on the University Christian Mission from the outset of the plan. Born in New Hampshire in 1903, a graduate of Brown University, he holds the degree of Doctor of Philosophy from Columbia. After two years of missionary service in South India, during six months of which he worked with E. Stanley Jones, he became a professor at the Judson College, Rangoon, Burma, one of the important educational institutions maintained by the American Baptist Foreign Mission Society. On his return to this country he was a member of the faculty of the Mount Hermon School for two years. When the Student Volunteer Movement was reorganized about a year ago, Dr. Braisted became its General Secretary. He will continue his relationship with missionary work, being enabled to assume his new responsibilities by having an associate in the office of the Student Volunteer Movement.

As the BULLETIN goes to press, Dr. Braisted is visiting several educational institutions on the Pacific Coast which are interested in the University Christian Mission. Dr. Jesse M. Bader, the Director of the University Christian Mission, is steadily carrying forward the preparations for the organization, personnel and financing of the undertaking.

New Chapel at Council's Headquarters

Through the generous interest of friends, a small chapel has been made possible at the Federal Council's new headquarters at 297 Fourth Avenue, New York. It is designed primarily for private prayer and meditation. A daily gathering of the staff for worship together is held at nine o'clock in the morning.

The chapel has been furnished in a way that emphasizes simplicity, dignity and beauty. The dedicatory service was held on the first day of Lent, March 2.

A small plate in the chapel will bear this inscription:

"This chapel is given in memory of Mr. and Mrs. Anson Phelps Stokes by their children."

It is to Mrs. John Sherman Hoyt, an active member of the Women's Coöperating Commission, that the Federal Council is especially indebted for the new "sanctuary of the spirit," which is doing much to create an atmosphere of worship for the daily work of the Council.

Another attractive feature at the Federal Council's

new headquarters is a central reference library embracing all the interests of the churches with which the Federal Council deals. As a result of the accumulations of twenty-five years by the various departments of the Council, a collection of about 12,000 volumes is already available and additions are being made every month. Unfortunately, the room in which the library is housed is still lacking in adequate equipment and furniture. It is hoped that resources may be found available which will soon make it possible to develop the library in a way which will make it of great service to the whole movement for Christian coöperation and unity.

Preaching Mission Goes On Spontaneously

In spite of the fact that the National Preaching Mission ended last December, the impulse which it gave to a united evangelistic program still continues. The latest indication is the decision of the North Dakota Association of Denominational Superintendents to conduct a state-wide mission in the autumn of 1938. The plan has been endorsed by the state organizations of the Methodist, Baptist, Congregational and Presbyterian bodies. Six missions will be held in six different centers of the State—Grand Forks, Devil's Lake, Minot, Fargo, Jamestown and Bismarck.

A state-wide preaching mission was held in New Hampshire under a committee headed by Rt. Rev. John T. Dallas. 190 different churches, representing 15 denominations, coöperated in the undertaking. Bishop Dallas reports that more than 25,000 persons throughout the State attended the meetings.

In Maine also a state-wide preaching mission was held, following the visit of the National Preaching Mission to Portland last fall. Nine missions have been held at different centers in the State, four days being spent in each place by the group of coöperating leaders. 141 local churches of 10 denominations coöperated and the total attendance in the nine missions was approximately 18,000. One of the practical outcomes of the Maine Mission was the decision to hold a state convention of the pastors of all denominations next fall for worship, for planning of the year's program and for interdenominational comity and understanding.

Help for C.C.C. Chaplains

As a result of persistent and urgent representations made by Dr. Rufus W. Weaver in behalf of the General Committee on Army and Navy Chaplains, the discrimination against the C.C.C. chaplains in the duration of their service has been relieved through a statement made by the Adjutant General's Office. The effect of the new ruling is to make it possible for Corps Area Commanders to extend indefinitely the period of active duty of fifty per cent of the chaplains as well as of other reserve officers. Hitherto the period of service of the chaplains has been limited to eighteen months.

For Festival of the Christian Home

The Committee on Worship of the Federal Council has suggested that Mothers' Day, May 8th, be observed in churches as "The Festival of the Christian Home." In an attempt to encourage both a heightened interest in motherhood, and a greater concern for family life as a whole, the Committee on Marriage and the Home will supply for the occasion, "A Prayer for the Festival of the Christian Home," and material of information and suggestion as to maternal and child health prepared in collaboration with The Maternity Center Association. This material will be sent to anyone on request, accompanied with a 3-cent stamp. Ministers who want quantities can secure them at low cost, printed on sheets which can be inserted in church bulletins, or the other side of which the church can use for its own material.

Professor Ernest R. Groves of the University of North Carolina, noted authority on marriage and Chairman of the Federal Council's Committee on Marriage and the Home, is conducting his fourth Annual Conference on Conservation of Marriage and the Family, at Chapel Hill, N. C., April 12-15. The chief emphasis is on education for marriage and family life through the schools, but ministers and others interested in better homes are invited to attend. On April 15, one of the discussion groups will deal with the responsibility of the Church

for conserving marriages. Further information may be secured by writing to Professor Groves at Chapel Hill, N. C.

Women's Commission Active

Dr. Mary E. Wolley, Chairman of the Women's Coöperating Commission, in connection with a western trip spoke in Chicago at the city-wide interdenominational meeting on the World Day of Prayer. She also met with a group of outstanding women in the Chicago churches, interpreting the work of the Federal Council and its significance. One outcome was the request from the Women's Department of the Chicago Church Federation that members of the Federal Council's staff meet with them from time to time.

At a winter meeting of the Commission held in New York special attention was given to coöperation in the plans for the University Christian Mission, which was explained in detail by Dr. Jesse M. Bader, and in the follow-up work of the Oxford and Edinburgh Conferences, which was outlined by Dr. Henry Smith Leiper. The Women's Coöperating Commission is working with Mrs. Edward A. Stebbins, a member of the Joint Executive Committee of the Faith and Order and Life and Work movements, in assembling material for a "Handbook for Ecumenical Women's Groups."

JUST READY—INTRODUCTION BY ADOLF KELLER

Steps Toward the World Council

BY CHARLES S. MACFARLAND

A BRIEF HISTORY OF THE ECUMENICAL MOVEMENT. A brief authentic story of the ecumenical trends in the non-Roman Christian world, leading to the World Conference at Oxford, 1937, detailing the beginnings of the Universal Christian Council for Life and Work, showing the progress made through that approach to Christian unity and the evolution of the present project for the World Council.

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Through the active interest of one of the members of the Commission a chapel for prayer and meditation has been provided and equipped at the Federal Council's new headquarters.

Oxford Study Courses in Demand

The most recent literature interpreting the Oxford Conference is a series of five study courses based upon the message and reports of the Conference. This series of studies has been prepared for the use of local churches and other groups which are interested in more than a casual consideration of the great issues which the Conference faced.

The five studies in the series are as follows: Church and Community, Church and State, The Church and the Economic Order, The Church and Education, The Universal Church and the World of Nations. These studies are booklets of from thirty-two to forty pages with attractive covers (each a different color). In each case there is a careful analysis of what the Conference said on the subject, with a printing of the findings in that field. Each course is outlined to cover four successive weeks. The complete use of the five outlines would thus provide a church with materials for twenty weeks. The studies are especially appropriate for adult Bible classes and the more thoughtful members or groups within the congregation. A sixth study outline is to deal with The Nature of the Church, as understood at Oxford and as

studied more fully at the Edinburgh Conference on Faith and Order. This sixth outline, therefore, will furnish a transition to a second series of studies based on the Edinburgh Conference which will be available for use by the churches early next fall.

The present series of studies is published by the Universal Christian Council, 297 Fourth Avenue, New York. Single booklets are fifteen cents each. The complete series of six booklets is available at seventy-five cents.

Materials for Rural Life Sunday

A pamphlet publication entitled, "Suggestions for the Observance of Rural Life Sunday" is now available from the Joint Committee on Rural Life, representing the Home Missions Council and the Federal Council of Churches, 297 Fourth Avenue, New York. It presents a full order of service, a short bibliography and other useful materials. Single copies can be had for 3 cents plus postage; 100 copies for \$1.00. Rural Life Sunday this year falls on May 22. Fuller announcement concerning it will be made in the next issue of the BULLETIN.

Religious Drama for Broadcasting

The drama "Barabbas," which originally appeared in Volume II of "Religious Dramas," published by the Appleton Company under the auspices of a committee on religious drama appointed by the Federal Council of Churches, has been reproduced as an electrical transcription for broadcasting purposes, by the National Council of the Y.M.C.A., 347 Madison Avenue, New York. The records of "Barabbas" are being sent to Young Men's Christian Associations all over the country. Any churches which are interested in securing a transcription for use in religious broadcasting may secure a record at the nominal cost of \$5.00, plus shipping charges, by writing to Henriette K. Harrison, Radio Director, National Council of the Y.M.C.A.

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THE VOICE OF YOUTH

What Oxford Means to the Youth of the Church

By ROY McCORKEL

Secretary of the Interseminary Movement

The other day I boarded a crowded bus in Iowa and I found myself sitting beside two attractive girls. Several incidents along the way engaged us in conversation. I learned that one of the girls was attending a business school and that the other was employed in a bank. After a while they asked me what my vocation was. I told them about the co-operative and inter-denominational nature of my work among students in the seminaries. Their response was so favorable that I asked them to look up the word "ecumenical" when they reached home!

I believe their favorable response to the interdenominational nature of my work was typical. I have met many Christian young people in different parts of the world, and I do not remember meeting many strict denominationalists among them. Even in India I found that students had a great reverence for Christ—and a pronounced suspicion of denominational groupings. Our most thoughtful young people have a loyalty to Christ which

makes them desire a more effective and more united Church.

One of the tragedies of these troubled years has been that we have had so many of our finest young people striving to build a better world, and so few who saw any connection between their deepest desires and the work of the Church. Many have felt that the Church was not frankly, intelligently, and courageously facing the great social evils. If they wanted to give themselves to the cause of economic justice and racial equality, for example, they didn't seem to take the Church into account. We have lost some of our best young leadership to groups outside the Church.

Some of the most devoted Christian young people have wanted to be more responsibly involved in the work of the Church. Oxford itself was a symbol of the failure of the Christian Church at this very point. Very few young people had a part in the conference as authorized delegates. If another symbol is necessary, I have only to point to the administration of the different denominational boards. Young people are almost entirely excluded, as they have been from most official church and missionary conferences. These are important facts to note at a time when the enemies of the Church have offered young men and young women places of outstanding leadership. Youth ought not to be given special concessions which they have neither earned nor deserved. They ought, however, to be given a proportional place in the most important work of the Church. The experience and wisdom of age plus the enthusiasm and daring of youth is a combination which the Church of Christ sorely needs.

If and when the message and reports of Oxford are known to our Christian young people, they will mean HOPE. A hope for the future, which is solidly grounded, and one which will inevitably lead them to the reports and considerations of Edinburgh. The discovery of unity at Oxford, of our essential oneness in Christ, together with the proposed plan for a World Council of Churches, and for a research department, cannot fail to attract and challenge young people who have formerly been critical.

The five reports of Oxford show clearly that the Church has found its voice and is using it to repent and to speak courageously about the glaring evils of our time. One cannot read the reports on the relation of the Church to the economic order, and the relation of the Church to the State, or the statement on racial equality in the Church, without rejoicing and taking new hope. Moreover, there are signs that the leaders at Oxford saw the necessity for including more women, laymen, and young people in the administrative work of the Church. The World Conference for Christian Youth in 1939 will help to dramatize the strategic importance of Christian youth in the future of the Ecumenical Movement.

I heard a youth delegate at Oxford say, "If this conference doesn't do something

real, I'm just about through with the Church." Well, Oxford did something real. It has more potential power to attract the youth of the Church than I imagined could be possible. What happens tomorrow from the standpoint of Christian youth will largely depend on two things: the extent to which the achievements of Oxford are made known to youth, and the extent to which its findings are incorporated in the life of the churches everywhere.

Christian Youth Building a New World in Spain

By CARRELL MORRIS

"I wanted you to have this picture because it shows what can happen to even the blackest clouds—war clouds or any other kind—when the light of love shines hard enough. That's the job—to shine hard enough." This sentence from a postcard of dark clouds resplendent in the setting sun, shows the spirit in which the representative of the United Christian Youth Movement sailed for Spain. Emily Parker was chosen a year ago to represent the Christian youth of America on the Non-partisan Child Feeding Mission to Spain of the American Friends Service Committee. She sailed on January 15.

Believing that now is not the time to confine ourselves to statements of conviction, Emily Parker plans to spend six months to a year in relief work among victims of the Spanish war. She was sent to Loyalist Spain because there is the greater need. Two Mennonites and another Friend are her fellows in this part of Spain. Two other workers, a Methodist and a member of the Church of the Brethren, are carrying on emergency relief in Nationalist territory. Emily Parker's particular job will be among refugee youth, where it is thought that morale will be greatly improved by directed work and recreation.

The Spanish Mission workers do not go to preach peace; such talk would mean almost nothing to women who have not enough milk for their babies. But as people inquire why Americans should be sending cases of canned milk and bales of new and outgrown clothing, these workers can explain that they have come to aid on both sides, and why. Mothers may get into conversation as their children are outfitted with clothing. When a suitcase is given out full of toys and clothing, together with toothbrush and soap, from a child or Sunday School class in America, the accompanying letter and the few words of the worker giving it carry the spirit of goodwill. Again, when a child is taken care of in one of three small hospitals run with American funds, Spanish doctors and British nurses, the message of better international understanding carries over. The additional meal provided some thousands of refugee children in Catalonia may make the difference between health and illness or worse. To take oatmeal and milk, or

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soap and a new sweater to these hungry, cold children is the best message we can give.

It is expected that the work of reconciliation will go on after the war is over. There are plans already for starting volunteer international work camps, for example, which would build up some destroyed area as a gesture of goodwill.

Emily Parker wrote a letter to the Win-nipesaukee Campers just as she was leaving for Spain, part of which might be addressed equally well to all Christian youth in America:

"Tonight I stood looking at a shining pathway on the Mediterranean. The great Pyrenees stood like tall silent sentinels,

keeping guard. In the face of that quiet beauty and in the silent strength of your fellowship it seemed hard to believe that only a few kilometers away was death and destruction. But the many weary refugees I had seen this day were a reminder that peace and conflict lie often very close. Tonight, I look toward the frontier, a frontier which Christian Youth have pledged themselves to cross in the name of one who taught us to overcome evil with good and to face conflict unafraid, believing in the reconciling power of love when it is put into action. Tomorrow I shall cross this frontier. What I can do depends upon your sustained interest and practical evidence of it."

Emily Parker is already finding many needs in connection with her own particular work. She asks whether youth groups will collect or contribute for tinker toys, erector sets, and all sorts of semi-educational games. There is also great need for occupational materials such as paper—plain and colored—crayons, plastecine, etc. The shipping center is the A.F.S.C. Store-room, 1515 Cherry Street, Philadelphia. Mark U.C.Y.M. and SPAIN. More important than anything is money, to feed hungry children and keep Emily Parker where she can help them. Checks should be made to American Friends Service Committee, 20 South 12th Street, Philadelphia, and indicated as U.C.Y.M. Spain Fund.

NEWS OF STATE AND LOCAL COÖPERATION

New Leadership for Maryland and Delaware

Rev. John W. Harms, Director of Religious Education for the Disciples of Christ in the State of Indiana, has accepted a call to the executive secretaryship of the Council of Churches and Christian Education of Maryland and Delaware, and will take up his new duties the middle of this month.

Mr. Harms has pursued graduate studies in religious education and theology in the Auburn Theological Seminary and the University of Chicago Divinity School. Since 1931, when he was ordained to the ministry, he has served the Department of Religious Education of the United Christian Missionary Society, first as Director of Religious Education in the Eastern Area and more recently in Indiana.

Vermont Moves Forward

On March 1st the recently formed Vermont Church Council acquired new executive leadership in Rev. Everett A. Babcock, who has been pastor of the Federated Church in East Burke for five years. Mr. Babcock is a graduate of Southern College, Lakeland, Fla., and of the Yale Divinity School. Mr. Babcock's office will be in Burlington.

The Vermont Church Council is the result of a reorganization of the Vermont Council of Religious Education. The transformation of the earlier agency into a council directly representative of the churches was begun in 1936. During the past year the plan was heartily endorsed by the several denominations at their annual meetings. The process of transforming the County Councils of Religious Education into church councils is now under way. In this process strong emphasis is being laid upon the organization of the laymen and on a close connection with all the welfare and character-building agencies of the community.

A broadcasting program has been begun, including two broadcasts each week during Lent over two stations. On April 18 and 19 there is to be a statewide conference of the representatives of federated, united, and community churches, to study their problems. Mrs. Hilda Ives, well-known New England rural church leader, is to be present.

Oklahoma City Plans for Council

When Dr. Edgar DeWitt Jones, President of the Federal Council of the Churches, was in Oklahoma City early in

March an interdenominational mass meeting was held in the First Presbyterian Church with an enthusiastic audience of eight to nine hundred people interested in forming a council of churches in that city. A Council of Churches has already come into being in Tulsa, chiefly as a result of the National Preaching Mission. Considerable interest is also reported in a State Council of Churches in Oklahoma.

Ralph McAfee Goes to Erie

After an exceptional record in interdenominational leadership as executive secretary of the Detroit (Mich.) Council of Churches, Dr. Ralph C. McAfee has accepted the call to the pastorate of the Church of the Covenant (Presbyterian) in Erie, Pa. The church is one of the great congregations in the Presbyterian denomination, with a membership of more than twenty-two hundred and with a magnificent edifice which was erected at a cost of a million and a quarter dollars. There is an educational building with complete and up-to-date equipment. More than a thousand persons, chiefly children and young

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people, are enrolled in the educational activities of the church.

The call from the Erie church came to Dr. McAfee without his knowing that he was even being considered for the pastorate.

County Councils Organized in Wisconsin

One of the most significant developments in the Wisconsin Council of Churches is the pronounced interest in the development of county councils of churches. As a result of the special emphasis which the Comity Commission has placed upon this aspect of the federated work, a Council of Churches has recently been organized in Monroe County and another is in process of definite organization in Fond du Lac County. Green County, Walworth County, Kenosha County, and the Kickapoo Valley are also reported as giving serious attention to the transformation of existing ministerial associations into councils of churches.

A series of eleven one-day conferences on Christian Education is to be held throughout the state from April 19 to May 1.

Rev. R. Burton Sheppard serves as executive secretary while continuing his work in the pastorate in Milwaukee.

St. Louis Has Church Membership Campaign

A city-wide simultaneous effort on the part of the St. Louis churches to locate and reach the unchurched and the children not attending Sunday School is being carried on during the Lenten Season under the auspices of the Metropolitan Church Federation of St. Louis. The method followed is a house-to-house census participated in by two hundred and fifty congregations. From March 1 to 15, the 200,000 census cards were sorted and distributed to neighborhood churches. From March 15 to 20 the cards were in the hands of pastors in preparation for a city- and county-wide visitation campaign, extending from March 20 through April 10. Palm Sunday and Easter Sunday have been designated as the "in-gathering days."

The program is being carried on under the direction of Rev. Clark Walker Cummings who became executive secretary of the Church Federation of St. Louis last fall.

Massachusetts Promotes Unity Through Worship

A Conference on Church Music, held under the auspices of the Massachusetts Council of Churches, February 18 to 20, had over two hundred registered delegates from New England, including representatives of fifty local music committees. In

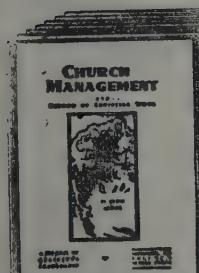
spite of a blizzard, fifty choirs united in a great program at Trinity Church. The chairman of the Conference was Dr. H. Augustine Smith of Boston University.

Dr. Frank Jennings, the executive secretary of the Council of Churches, pleaded for beauty in worship as something which science, despite its progress, cannot give. Prof. Smith urged higher standards of music in the churches and advised that all choirs be vested and that more use be made of color in their costumes. He pictured the new interest in worship and especially in music as a contribution to the unity of the church, suggesting that the denominations might "sing themselves together." He described the practice of some of the smaller cities in Massachusetts in which six to twelve choirs meet together under a master in church music to rehearse the music for the following Sunday, and predicted that such informal choir schools will become more widely prevalent.

Statewide Pastors' Conference in Oregon

The Oregon State Pastors' Conference held in Portland January 17-19, had the Oxford and Edinburgh Conferences as its chief center of interest. Dr. Herman F. Swartz, president of the Pacific School of Religion, a delegate to Edinburgh, was one of the speakers, as was also Dr. Ralph Thompson of Willamette University, who was at Oxford. Other distinguished leaders in the Conference were Rev. Dr. William

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Hiram Foulkes of Newark, N. J., Dr. T. T. Swearingen of Indianapolis, Dr. John Magee of Seattle and Right Reverend Benjamin D. Dagwell, Episcopal Bishop of Oregon. The Conference was regarded as the most successful yet held.

Earlier in the winter the Oregon Youth Council, a department of the Oregon Council of Churches, brought together four hundred young people in an interdenominational gathering. Among those present were Martin Harvey, president of the National Youth Conference, and Dr. L. Foster Wood of the Federal Council's Committee on Marriage and the Home. The Youth Council is developing plans for a summer camp.

Colorado Council Plans Enlarged Program

At the first monthly meeting of the Board of Directors of the Colorado Council of Churches for the new year, the president, Dr. Clarence W. Kemper, pastor of the First Baptist Church, submitted a series of proposals for coöperative advance throughout the state. His suggestions included summer religious programs in the great parks of the state, a much larger use of the radio stations of the state, united meetings during Lent, the development of a program of social action with reference to community and statewide needs, dealing with the overchurching in certain areas,

strengthening the rural church, giving greater attention to the problems of youth, promoting the "larger parish" as a means of securing a more effective program in rural churches, and plans for coöperative evangelism. The schedule of proposed activities was heartily approved.

United Lenten Services Under Council Auspices

One of the outstanding aspects of coöperative Christianity has come to be the holding of great united meetings in the leading cities of the country during Lent. The Detroit Council of Churches is this year conducting a series of thirty-three such meetings at the Lafayette Theatre, in the heart of the downtown section, from 12:15 to 1 o'clock. The programs are broadcast daily. An innovation is the holding of a "Men's Week" at which five distinguished Christian laymen of the state, including Judge E. J. Millington of

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With China now harassed by an enemy at her door she needs our assistance more than ever to help care for her lepers.

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Cadillac and Prof. Preston Slosson of Ann Arbor, have been the speakers.

In Toledo, a similar program has been followed, including thirty-two Noonday Services held in the Old Trinity Church in the downtown area. This year the practice of broadcasting the programs has been initiated. Part of the speakers have been Toledo pastors, others are invited guests.

In Cleveland Noonday Lenten Services have been conducted in Old Stone Church in the heart of the city throughout the Lenten period. The program has included Chorales and Lenten music by the University Quartet and brief sermons by the ministers of Cleveland.

In St. Louis the program has been concentrated upon the last fortnight of Lent, with a service daily at the noon hour in Christ Church Cathedral. A Good Friday Service is to be held in the Ambassador Theatre and a Sunrise Service on Easter morning in Forest Park.

In New Haven united meetings are held in the Paramount Theatre each noon during Holy Week and the week preceding, featuring music and inspirational messages. The services are broadcast over Station WELI.

Washington (D.C.) Federation Enlarges

An indication of the growth of the coöperative spirit in Washington, D. C., is the fact that since January 1st nine new

congregations have been received into the membership of the Washington Federation of Churches. The total membership of the Federation is now 145 churches in 22 different communions.

The esteem in which the Federation of Churches is held by leading pastors in the Capital City is indicated by an editorial in the weekly magazine of the Foundry Methodist Episcopal Church, Frederick Brown Harris, minister. Under the caption, "Blest Be the Tie," the work of the Federation in behalf of the Washington churches is described in terms of warm appreciation, special tribute being paid to Dr. William L. Darby, the executive secretary. Of him the editor says: "His indefatigable labors and statesmanlike policies have finally given to Washington, the Capital of the Nation, a Protestant organization which is not only a tie that binds the hearts of all denominations in Christian love and service but, so far as entrenched iniquity is concerned, is a mobilized force terrible as any army with banners."

Concerning the new program of social work which was developed under the guidance of Dr. Worth M. Tippy last year, the editorial says:

"The new Department of Social Welfare, under the Rev. John L. Mixon, has succeeded in one short year in building a

bridge between the churches and the social agencies of Washington. It seeks to interpret and make available to both public and private agencies the spiritual and social resources of the churches in the rehabilitation of families and individuals. Likewise, it seeks to interpret and make available to the churches the resources of these agencies. The Capital itself has so recognized the vital importance of this arm of the Federation that it is supported by the Community Chest."

Coöperation Organized in Intermountain Area

A promising development in church coöperation is taking place in the intermountain area including Utah, southeastern Idaho, western Wyoming, eastern Nevada, and the parts of Colorado and Arizona which are adjacent to Utah. As a result of a conference of the representatives of six denominations held last year under the auspices of the Home Missions Council, "The Intermountain Conference of Evangelical Churches" was organized. It includes Presbyterian, Methodist, Protestant Episcopal, Baptist, Congregational-Christian, and Disciples of Christ. The president is Dr. Robert D. Steel, Associate President of Westminster College, Salt Lake City. At the second annual meeting, which closed on February 1, Dr. Mark Dawber, executive secretary of the Home Missions Council, was present in addition to national executives of coöperating denominations. One interesting announcement was that a Sunday School missionary to be supported by the Presbyterians, will be placed in the field beginning April 1, using an auto trailer.

Great Tributes to a Great Book

Rarely does a book meet with such enthusiastic reception as is accorded to "Son to Susanna." Seldom has a book created more discussion. We claim—and it has been generally admitted in authoritative quarters—that the study of Mrs. Harrison's book is essential to an honest interpretation of the life and character of the founder of Methodism.

RECOVERIES IN RELIGION

"Dr. Sockman's book just scintillates with common sense and fine insights." — *Christian Century Pulpit*.

The keen commentaries of this book center themselves around the recoveries which religion is making in a bewildered world. The chapters concern THE RECOVERY OF AUTHORITY, THE RECOVERY OF BALANCE, THE RECOVERY OF RADIANCE, THE RECOVERY OF POWER, and THE RECOVERY OF PREACHING. Each, with keen insight and refreshing observation, shows religion—real religion—in its old yet ever-new role of perennially satisfying the spiritual aspirations of man. With the vividness of anecdote and incident from the living present, Dr. Sockman leads his readers to a rediscovery of the religious certainties which shall again give purpose and meaning to human life. \$2

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1. The wide knowledge, fine judgment, and rich experience of the editors—Dr. H. Augustine Smith and his collaborators, Edward Shippen Barnes, Howard Chandler Robbins, and James Dalton Morrison.

2. The time of publication, enabling the editors to take advantage of the prodigious labors of various denominational hymnal committees which had recently surveyed the field of old and new hymns in scores of books and hundreds of manuscripts.

3. The freedom of the editors, who were not compelled to bow to any cultural limitation, any special historical interest, any geographical preference or any denominational tradition.

4. The excellent workmanship of the D. Appleton-Century Co. as publishers of hymn books under the direction of Miss

Caroline B. Parker.

But even one with a knowledge of all these facts could not have foreseen so great a book. There is a wealth of hymns never before published. There is a freshness of approach in which dozens of themes are treated. And the book is a delight to hand and eye.

A study of the tunes reveals an impressive breadth of sources. The sixteenth and seventeenth centuries are largely represented. Traditional music from nineteen nations is included. Tunes by great contemporary composers are found side by side with ancient melodies and new ar-

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rangements give old airs new charm. The writer found special joy in the discovery of the Irish "Slane" and the Gaelic "Bunesan." The harmonization of an old French folk song with the title "Picardy" is especially lovely. Familiar tunes, however, have been retained in their accustomed simplicity for the most part.

The words are taken from an even greater number of sources. Charley Wesley leads, with twelve hymns. John Mason Neale, the great translator from the Greek and Latin, has nearly as many. Next come Watts and, surprisingly, Whittier, with ten each. In a select group with nine each are Reginald Heber, Samuel Longfellow, and the great translator of German hymns, Catherine Winkworth. Next in order are the German, Gerhardt; the American, Hosmer; the Englishman, Ellerton; the Scotchman, Montgomery; and the Englishman, Lyte. No other has more than four hymns. More than 250 authors and translators have each a single hymn.

This book is thoroughly Christian in its hymnody. The topical index lists five columns of hymns relating definitely to Christ. It has many hymns of the inner life, yet it is especially rich in hymns of peace, brotherhood, and social relations. These sections are the result of diligent search.

The printing of a number of hymns with descants is an interesting departure. The selection of responses and chants adds to the usefulness of the book. The aids to worship, which, with the responsive readings, occupy the last seventy pages, include many of the familiar and almost indispensable prayers, but with them much that is fresh and new. Especially noteworthy are the twenty litanies and services.

It is difficult to praise this book too highly. It will bring satisfaction to the artistic nature as well as the ethical and spiritual. Its use should help to lift the social ideals of Christianity to the larger place which they should have in worship.

PHILIP S. WATTERS

The Minister's Wife

By MRS. D. W. KURTZ

Brethren Publishing House, Elgin, Ill. \$4.00

There are plenty of books for ministers, but few especially written for ministers' wives. The minister's wife, however, shares her husband's work more than do wives in any other profession. This little book grows out of a course of addresses given to wives of theological students. Mrs. Kurtz sees that the minister's wife can render valuable service in the church, not only through her immediate efforts, but by continuing to grow with her husband, and by giving him counsel and support. Also, she can give him a woman's point of view about various problems which arise. Her help in calling is of outstanding value. At the same time, she is rendering a great service in providing a home radiating culture and friendliness and open to all.

L. F. W.

Five Minutes to Twelve

By ADOLF KELLER

Cokesbury Press. \$1.00.

"The spiritual harvest of Oxford and Edinburgh, upon examination," according to Dr. Keller, "seems to be less doubtful than the gain in theological or ecclesiastical unity." The problem now is, is such an experience as that at Oxford and Edinburgh communicable to our Churches? The sovereign need of today, Dr. Keller declares, is not organization or theology; it is Christian witness, not just the thought of our "best thinkers."

We had forgotten that the Bible does not speak of evolution, "but rather of a Judgment Day." We had forgotten that man is "a prey to evil spirits if he neglects that protection which the Holy Spirit alone can give." Today we discover that what seemed like a fullness of human life is really emptiness "because the values which count, which give weight and depth and gravity, the moral values, faith in God—these are evaporating."

To all this what has the Church of Christ to offer? First of all a transcendent God, who is still with us, though unseen and unrealized. The hope of the Oxford and Edinburgh conferences was in the consciousness that the living Christ rose above them. It was in our worship that we "opened a new way toward each other," as our theological thinking had failed to do. Thus we had a vision of a new Church, to take the place of a dying one. "The Church of power, of wealth, of national or class limitation, of success and security has come to an end." "The most terrifying experience occurs when the Church will not let the Church be the Church, the Church of Christ, but makes it the Church of tradition, of a certain theology, of some ecclesiastical faction, of a social or religious program, a man-made Church of human good will and pious fellowship." Oxford and Edinburgh dismissed "synthetic fusion" and compromise.

While there are seeming extravagances in this volume, the reviewer knows that the author would easily put them in perspective were he to analyze things for which his condemnation seems too violent. When one is exploring as searchingly as Dr. Keller does, he need not detour from his main highway in order to explain. The main issues stand out so clearly that even the laziest-minded reader will lay the book aside with trembling, although if he sees its meaning, it will not be with fear.

C. S. M.

Common Ground

By MORRIS S. LAZARON

Lippincott. \$2.50

This "plea for intelligent Americanism" comes out of the personal struggle and reflection of the brilliant rabbi of Baltimore Hebrew Congregation. Its chief characteristic is its passionate interest in religious tolerance, understanding and coöperation. To a considerable extent the

volume is autobiographical, giving fascinating sidelights on the experience of a cultured Jew as he grows up to take a prominent place not only among his own people but also among all who are working for a peaceful and brotherly world. One gains a clear impression of how a sensitive spirit reacts to the current anti-Semitism, and is moved to admiration for his patience, gentleness and invincible good will.

Two practical chapters answer the questions, "What Can Jews Do?" and "What Can Christians Do?" As a Jew, the author is proud of his cultural inheritance, but he is one of those who do not support political Zionism. He urges Jews to meet opposition by being more faithful to the best in their own heritage and preserving the faith in God which is their great gift to the world. Toward Christians he is at once frank and appreciative. His central plea is for Protestant, Catholic and Jew to develop mutual respect, to stand together against materialism and to join in coöperative activity in behalf of social welfare and common spiritual ideals.

Apostle of China

By JAMES ARTHUR MULLER

Morehouse Publishing Co. \$2.50

This biography of Samuel Isaac Joseph Schereschewsky is the story of a Lithuanian Jew who became a great Christian leader. It is also an important chapter in the record of the missionary movement in China. Bishop Schereschewsky was the founder of St. John's University in Shanghai, one of the greatest Christian institutions in the Orient. He was also the translator of the Bible into Mandarin and Easy Wenli. His prodigious scholarship was achieved in the face of overwhelming physical handicaps, which make the record of his life a moving document.

The Pendulum Swings Back

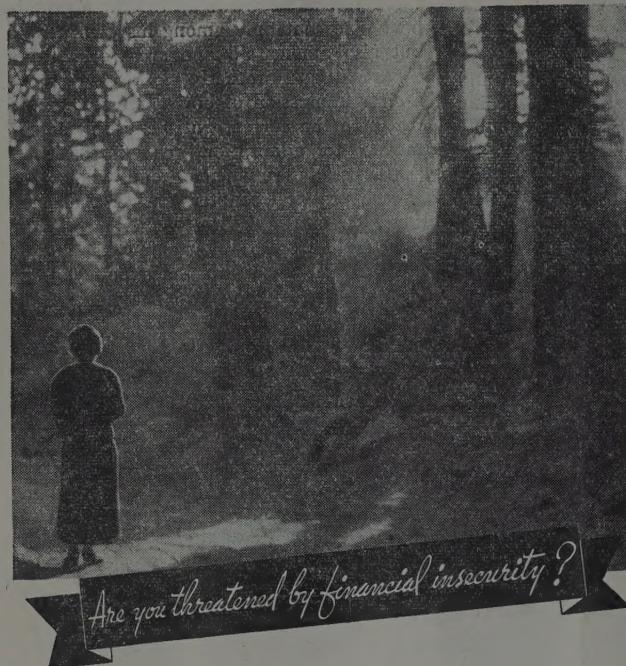
By MARION M. BLACK

Cokesbury Press. \$2.00

After depicting the "bankruptcy" of the mechanistic conception of life, the author surveys counter-movements in various fields. Biology is seeking a "more beyond," realizing that new qualities emerge which cannot be explained merely by what went before. Psychology is discarding the atomistic interpretation of mental life. Psychic research is uncovering data which cannot be easily dismissed. Contemporary medicine is discovering the "soul" and emphasizing the bearing of the mind upon the body. Sociology is magnifying the psychic factors in civilization and has a more "organic" view of society. Cultural anthropology tends to move in a similar direction. Philosophy is giving greater attention to "value" and to idealistic factors.

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